

Index for Volume XXXIX

October 1962 Through September 1963

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October 1962	1	February 1963	5	June 1963	9
November 1962	2	March 1963	6	July 1963	10
December 1962	3	April 1963	7	August 1963	11
January 1963	4	May 1963	8	September 1963	12

Index by Title

A	
Advertising in a Local Newspaper	7- 16
Advice to My Successor	12- 41
After the Offering Disappears	7- 18
Air Conditioning—How Two Churches Solved Their Problems	9- 12
Answer to an Anonymous Letter	11- 22
Architect and the Building Committee, The	10- 16
Architecture and the Mission of the Church	7- 11
Are Ministers Decision Makers? (a symposium)	7- 22
Are You Easy to Work For?	4- 46
As the World Widens	11- 45
Audio-Visual	7- 41
Audio-Visuels	9- 45
Audio-Visual Speakers' Guide	5- 7

B	
Beauty of Wood Design Achieves Low-Cost Bonus	10- 10
Bible and the Cold War, The	6- 18
Brass Tacks Can Be Sharp	2- 30
Budgets and Budget Control	10- 19
Building Clinic	12- 24

C	
Cartoons	6- 51
Chains	2- 50
Choose Live Plants	3- 44
Christian Board of Publication Dedicates New Building	5- 19
Christian Funeral, The	6- 52
Christmas Baby, The	2- 18
Church and Automation, The	1- 23
Church as Property Owner, The	2- 16
Church Business Administrator, The	8- 7
Church for Seamen, A	2- 36
Church Furniture	1- 51
Church Membership Records	5- 16
Church Program of Non-Profit Housing for Elderly	3- 5
Church's Out-of-Doors Program, The	7- 21
Church With Family Appeal, I. 4- 8; II, 5- 20; III, 6- 48	
Citizens' Band Radio, The	8- 15
Clergy and Laity	8- 17
Converting Strangers Into Friends	1- 30

D	
Dawning Light, The	2- 14
Decision Makers in Protestantism	11- 13
Design Analysis for the Expandible Church	1- 54
Dollar Invested, A	1- 58
Duties of the Associate Minister, The	3- 16

E	
Economics and the Church	3- 9
Eloquent Easter	6- 11
Emergency Calls I Never Answered	4- 46
Evangelistic Factors in New Church Development	12- 8
Experience of Simon of Cyrene	5- 9

F	
Feeble Financing	1- 48
Fellowship Hookup	10- 18
Fiftieth Anniversary	7- 51
Finger-Tip Filing Is a Helpful Tool	12- 16
First Methodist Sponsors Arts Festival	11- 9
FM Equipment Requires a License	4- 4
Four Ways to Recharge the Minister's Battery	11- 11
Function of Church Trustees, The	6- 22

G	
Getting Church News Into Print	11- 37
Gilding Our Way to the Golden Years	9- 17
God's Seven Thousand	3- 8
Good Grooming in the Chancel	11- 29
Good Parish Publications	6- 14

H	
Hail, Thou King of Glory	3- 14
Handbook of Dedications	
Liturgy for the Dedication of a Religious Education Building	10- 67
Act of Dedication for a Chapel	10- 68
Dedication of a Pulpit Bible	10- 68
Dedication of an Organ	10- 68
Dedication of Annual Pledges	10- 68
Service for the Installation of Deacons	10- 70
Dedication of Paraments	10- 71
Handling and Increasing Church Finances	3- 17
Help for the Volunteer Organist	9- 30
Hour of Destiny, The	9- 8
How to Be Original	3- 12
How to Make a Pastoral Call	11- 6

I	
Ideas That Worked for Churches	6- 4
Inner-City Church, An	7- 14
Integral in Spirit and Appearance	11- 16
Interracial Church	12- 15
Into Thy Hands	5- 12
Introspective Pastor, The	
Pastoral Image	4- 44
Emergency Calls I Never Answered	4- 46
Are You Easy to Work For?	4- 46
Preachers Are Dispensable	6- 20
Leslie Conrad Looks at Fellow Preachers	6- 21
Speak on These Things	8- 22
Last Rights	11- 44
Is the Christian Church Actually Divided?	6- 46
Is Your Prejudice Showing?	3- 45

J	
Job of the Literature Clerk, The	8- 16
K	
Karl Barth: Still With His Students	9- 19

L	
Landscaping Makes the Difference	2- 21
Last Rights	11- 44
Leadership Is Where You Find It	1- 60
Letter to a New Trustee	4- 26
Let the Minister Minister	1- 21

R	
Recipe for Air Comfort	4- 4
Religion in the Administrator's Office	6- 40
Religion in the British Isles	
3- 37, 7- 42, 11- 18	
Relocatable Buildings	8- 39

Index for Volume XXXIX

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October 1962	1	February 1963	5	June 1963	9
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Index by Title

A	
Advertising in a Local Newspaper	7- 16
Advice to My Successor	12- 41
After the Offering Disappears	7- 18
Air Conditioning—How Two Churches Solved Their Problems	9- 12
Answer to an Anonymous Letter	11- 22
Architect and the Building Committee, The	10- 16
Architecture and the Mission of the Church	7- 11
Are Ministers Decision Makers? (a symposium)	7- 22
Are You Easy to Work For?	4- 46
As the World Widens	11- 45
Audio-Visual	7- 41
Audio-Visuels	9- 45
Audio-Visual Speakers' Guide	5- 7

B	
Beauty of Wood Design Achieves Low-Cost Bonus	10- 10
Bible and the Cold War, The	6- 18
Brass Tacks Can Be Sharp	2- 30
Budgets and Budget Control	10- 19
Building Clinic	12- 24

C	
Cartoons	6- 51
Chains	2- 50
Choose Live Plants	3- 44
Christian Board of Publication Dedicates New Building	5- 19
Christian Funeral, The	6- 52
Christmas Baby, The	2- 18
Church and Automation, The	1- 23
Church as Property Owner, The	2- 16
Church Business Administrator, The	8- 7
Church for Seamen, A	2- 36
Church Furniture	1- 51
Church Membership Records	5- 16
Church Program of Non-Profit Housing for Elderly	3- 5
Church's Out-of-Doors Program, The	7- 21
Church With Family Appeal, I. 4- 8; II, 5- 20; III, 6- 48	
Citizens' Band Radio, The	8- 15
Clergy and Laity	8- 17
Converting Strangers Into Friends	1- 30

D	
Dawning Light, The	2- 14
Decision Makers in Protestantism	11- 13
Design Analysis for the Expandible Church	1- 54
Dollar Invested, A	1- 58
Duties of the Associate Minister, The	3- 16

E	
Economics and the Church	3- 9
Eloquent Easter	6- 11
Emergency Calls I Never Answered	4- 46
Evangelistic Factors in New Church Development	12- 8
Experience of Simon of Cyrene	5- 9

F	
Feeble Financing	1- 48
Fellowship Hookup	10- 18
Fiftieth Anniversary	7- 51
Finger-Tip Filing Is a Helpful Tool	12- 16
First Methodist Sponsors Arts Festival	11- 9
FM Equipment Requires a License	4- 4
Four Ways to Recharge the Minister's Battery	11- 11
Function of Church Trustees, The	6- 22

G	
Getting Church News Into Print	11- 37
Gilding Our Way to the Golden Years	9- 17
God's Seven Thousand	3- 8
Good Grooming in the Chancel	11- 29
Good Parish Publications	6- 14

H	
Hail, Thou King of Glory	3- 14
Handbook of Dedications	
Liturgy for the Dedication of a Religious Education Building	10- 67
Act of Dedication for a Chapel	10- 68
Dedication of a Pulpit Bible	10- 68
Dedication of an Organ	10- 68
Dedication of Annual Pledges	10- 68
Service for the Installation of Deacons	10- 70
Dedication of Paraments	10- 71
Handling and Increasing Church Finances	3- 17
Help for the Volunteer Organist	9- 30
Hour of Destiny, The	9- 8
How to Be Original	3- 12
How to Make a Pastoral Call	11- 6

I	
Ideas That Worked for Churches	6- 4
Inner-City Church, An	7- 14
Integral in Spirit and Appearance	11- 16
Interracial Church	12- 15
Into Thy Hands	5- 12
Introspective Pastor, The	
Pastoral Image	4- 44
Emergency Calls I Never Answered	4- 46
Are You Easy to Work For?	4- 46
Preachers Are Dispensable	6- 20
Leslie Conrad Looks at Fellow Preachers	6- 21
Speak on These Things	8- 22
Last Rights	11- 44
Is the Christian Church Actually Divided?	6- 46
Is Your Prejudice Showing?	3- 45

J	
Job of the Literature Clerk, The	8- 16
K	
Karl Barth: Still With His Students	9- 19

L	
Landscaping Makes the Difference	2- 21
Last Rights	11- 44
Leadership Is Where You Find It	1- 60
Letter to a New Trustee	4- 26
Let the Minister Minister	1- 21

R	
Recipe for Air Comfort	4- 4
Religion in the Administrator's Office	6- 40
Religion in the British Isles	
3- 37, 7- 42, 11- 18	
Relocatable Buildings	8- 39

Remodeled for Christian Service	1- 10
Reports That Live	4- 50
Rich Experience in a Rural Acre	9- 26
Ring on July Fourth	10- 77

Sermon Seeds	1- 36, 2- 34, 3- 26, 4- 32, 5- 30, 7- 32, 8- 24, 9- 32, 11- 25, 12- 26
Service of Holy Communion, A	12- 21
Sightseeing Seniors Off on a Spree	7- 44
Singing in the Sun	4- 52
Speak on These Things	8- 22
Spirit and Space	12- 40
Stewardship of Talent	1- 8
Survey Reverses Popular View on Church Building	5- 29
Store Front—Opening Wedge or Dead End?	6- 8
Swedenborg	4- 30

T	
Tax-Free Housing Allowance, A	5- 28
Tax Reform	10- 14
Tax Ruling Discriminates	6- 45
Teach Us to Pray	6- 38
Ten Commandments for the Pastor and His Associate	8- 10
They Say: What Say They? Let Them Say	1- 2, 2- 2, 3- 2, 4- 2, 5- 2, 6- 2, 7- 2, 8- 2, 9- 2, 10- 2, 11- 2, 12- 2
Things and the Spirit of Christmas, The	2- 6
Time and Talent Office	9- 5
Tragedy Is Public Relations Too	9- 31
Turkey Heads Church Furniture Manufacturers	7- 12

U	
Urban Church Location	1- 26
Use Your Money Before You Spend It	9- 24

V	
Volunteer Sexton, The	11- 19

W	
Walking . . . Walking . . . Walking	12- 48
We Can Learn From the Politicians	12- 13
We Have Unlocked Our Church Doors!	4- 18
What Does It Matter?	9- 21
What Goes On at the Door of Your Church?	4- 14
What's in a Church Name?	2- 32
When God Says "No"	2- 22
When Hearts Are Young	2- 10
Who Speaks When the Church Speaks?	9- 15
Why Teach?	3- 40
Work of the Custodian, The	2- 52
World Council at Vatican Meeting	1- 59
World Study Conference	7- 41

Index by Author

A	
Ammerman, Harvey F.	
The Pre-Budget Canvass	8- 13
Asquith, Glenn H.	
Eloquent Easter	6- 11

B	
Bagby, Steadman	
Pastoral Image	4- 44
Bangham, Mary Dickerson	
Chains	2- 50
Belden, Albert D.	
Religion in the British Isles	3- 37, 7- 42, 11- 18
Bell, James F.	
Economics and the Church	3- 9
Berglund, Magnus G.	
Teach Us to Pray	6- 38
Betts, Darby Wood	
Architecture and the Mission of the Church	7- 11
Boyd, Lois	
Karl Barth: Still With His Students	9- 19
Brown, Sophie C.	
Tall Candle Unto the Lord	11- 41
Buell, Harold E.	
Ten Commandments for the Pastor and His Associate	8- 10
Bush, John C.	
Landscaping Makes the Difference	2- 21

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Dobbin, Robert Budgets and Budget Control	10- 19	The Job of the Literature Clerk	8- 16	Choice Job Analysis	11- 23		
DuMond, Charles E. Problems in Big Churches	2- 28	The Volunteer Sexton	11- 19	Schurr, Willard A. The Minister's Retirement Home	11- 40		
The Church's Out-of-Doors Program	7- 21	Lantz, J. Edward The Paradox of Suffering	6- 26	Scofford, John R. How to Be Original	3- 12		
E							
Ekoth, Roy A. Design Analysis for the Expandible Church	1- 54	Larson, Harold B. Swedenborg	4- 30	What Goes On at the Door of Your Church?	4- 14		
Elliott, Marian C. Hymn of Dedication	4- 7	Larson, Philip M., Jr. How to Make a Pastoral Call	11- 6	After the Offering Disappears	7- 18		
Ely, Wallace A. Preachers Are Dispensable	6- 20	Larson, Philip M., Jr. and Sr. The Parsonage—Asset or Liability?	1- 11	We Can Learn From the Politicians	12- 13		
Emerrick, Robert H. The Building Clinic	12- 24	Logan, Ian The Hour of Destiny	9- 8	Shafer, Floyd Doud Clergy and Laity	8- 17		
Everett, Glenn D. FM Equipment Requires a License	4- 4	M					
A Tax-Free Housing Allowance	5- 28	Macallum, Donald J. Brass Tacks Can Be Sharp	2- 30				
Tax Ruling Discriminates	6- 45	Letter to a New Trustee	4- 26				
F							
Fitch, Carroll B. The Church Business Administrator	8- 7	MacLennan, David A. Priming the Preacher's Pump	1- 36, 2- 34, 3- 26, 4- 32, 5- 30, 7- 32, 8- 24, 9- 32, 11- 24, 12- 26				
Fletcher, W. Fred Leadership Is Where You Find It	1- 60	Mason, Randall C. Mother's Day Hymn	8- 26				
Flick-Flood, Dora River	8- 9	McInnes, Betty Excerpts From a Church Meeting Committees	8- 43				
Florin, Ervin J. Advice to My Successor	12- 41	McKelvey, John W. What Does It Matter?	9- 21				
Folprecht, William Four Ways to Recharge the Minister's Battery	11- 11	Maintaining the Boundary Stones	11- 42				
Fruit, C. W. Stewardship of Talent	1- 8	Morrill, Belle Chapman On Christmas Night	2- 29				
Furst, Betty Making Books Available	1- 32	Watchtower	5- 14				
Are You Easy to Work For?	4- 46	Morton, Richard K. The Church as Property Owner	2- 16				
G							
Garten, Wilma Reports That Live	4- 50	The Function of Church Trustees	6- 22				
Gauss, Paul W. Finger-Tip Filing Is a Helpful Tool	12- 16	Who Speaks When the Church Speaks?	9- 15				
George, William S. The Christian Funeral	6- 52	N					
Gifford, Millard M. A Litany of Thanksgiving	2- 49	Nelson, Kenneth E. Monologues for Stewardship Emphasis	12- 19				
A Christmas Litany	2- 51	Newhouse, Lehr Henry The Experience of Simon of Cyrene	5- 9				
Gillespie, William The Preacher's Wife	9- 27	Newton, Charles R. The Dawning Light	2- 14				
Graham, Warren E. Presbyterian Church of Western Springs	6- 24	O					
Harrison, J. E. S. The Unknown Journey	4- 7	Ohaugh, William R. Practical Pastor's Study	10- 7				
A Daily Thought	11- 4	Oskamp, A. Stuart Is Your Prejudice Showing?	3- 45				
Hersey, Norman L. Midweek Services for Lent	5- 8	P					
Hodges, Graham R. Emergency Calls I Never Answered	4- 46	Peak, J. Francis F. Preaching Through the Year	10- 29				
My Prayer	9- 23	Potter, Richard R. God's Seven Thousand	3- 8				
Last Rights	11- 44	Purdy, F. Russell The Work of the Custodian	2- 52				
Walking . . . Walking . . . Walking	12- 48	Putnam, Leon J. Spirit and Space	12- 40				
I							
Jackson, Jean Wisdom First Christmas Tree	3- 20	R					
Christmas Gift	3- 46	Ratcliffe, Margaret The Magic Touch	3- 42				
Jeanes, Samuel A. Use Your Money Before You Spend It	9- 24	Raymond, Muriel Hail, Thou King of Glory	3- 14				
Jones, Cecil H. Into Thy Hands	5- 12	Richmond, Gary Getting Church News Into Print	11- 37				
K							
Kachel, David B. The Citizen's Band Radio	8- 15	Rieke, Thomas C. Feeble Financing	1- 48				
Kagawa, Umeko Religion in the Administrator's Office	6- 40	Rinker, Richard N. Why Teach?	3- 40				
Kalin, Sophronia B. Converting Strangers Into Friends	1- 30	Roberts, Sedgwick G. Speak on These Things	8- 22				
Kent, Raymond F. Evangelistic Factors in New Church Development	12- 8	Rossin, Donald F. Church Membership Records	5- 16				
Knierim, Joseph Gilding Our Way to the Golden Years	9- 17	S					
Krutzka, William J. Advertising in a Local Newspaper	7- 16	Sawyer, Donald J. Edge of Fall	12- 9				
L							
Lacy, Edward A. Make a Church Handbook	3- 6	Schaller, Lyle E. The Store Front—Opening Wedge or Dead End?	6- 8				
Y							
Young, Lois Horton Paraphrase on I Corinthians XIII	5- 26						
Young, Philip H. Let the Minister Minister	1- 21						
Youngdahl, Luther W. The Bible and the Cold War	6- 18						
Editorials							
Are Ministers Decision Makers?	4- 6						
Broadening Field of Church Service	3- 4						

Christmas Tree	2- 4
Church Building in the Future	9- 6
Church Business Administrators' Conference	9- 6
Clergy Opinion on War and Peace	4- 6
Consistency in Ethics	10- 6
Easter Music	7- 6
Ecclesiastical Smoke Screen	3- 4
Financing Religious Education	2- 4
How Long, O Lord?	8- 6
How Many Church Members?	4- 7
How Many on Their "Little List"?	7- 6
Illumination on John 2:4	8- 6
Invitation to Mayhem	6- 6
John Smith's Untimely Death	12- 6
Lent Is Here Again	5- 47
Modern Problem of Gnats and Camels	5- 6
New Fields Served by the Church	1- 6
New Pope, The	11- 4
No Room for Intellectuals?	5- 6
Open Casket, The	1- 6
Professional Status for Church Business Administrators	12- 6
Profits	3- 4
Second-Hand Criticism	6- 6
Sermons Versus Worship	8- 6
Supreme Court Ruling	11- 4
Television Conditioning	6- 6
Those Announcements	2- 4
Thought for Every Member Canvass	2- 4
Thought-Provoking Quote	10- 6
Titles	9- 6
Twenty-Fourth National Conference on Church Architecture	6- 6
Vacations	11- 4
World in Miniature, The	10- 6

Quotable Prose

Christmas Litany, A	2- 51
Excerpts From a Church Meeting	8- 43
Jest for the Parson	1- 40, 2- 48, 3- 37, 4- 48, 5- 46, 7- 37, 8- 42, 9- 47, 11- 29, 12- 39
Litany of Thanksgiving, A	2- 49
Notable Quotes	1- 40, 2- 47, 3- 36, 5- 46, 11- 28
One a Day . . . Your Spiritual Vitamin	11- 41
Paraphrase on I Corinthians XIII	5- 26
Promises	6- 37

Churches in Picture

Bethlehem Lutheran Church, Saint Charles, Illinois	4- 24
Brighton Presbyterian Church, Rochester, New York	9- 20
Cathedral of Saint Philip, Atlanta, Georgia	5- cover
Centerville Presbyterian Church, Fremont, California	10- 10
Church of Latter-day Saints, College Park, Maryland (kitchen)	4- 20
Church of Saint Leonard's, Saint Leonard's-on-Sea, England	2- 36
Community Methodist Church, West Paterson, New Jersey	1- 40
Concordia Junior College Chapel, Ann Arbor, Michigan	4- 40
First Presbyterian Church, Castonia, North Carolina	10- cover, 16
First Presbyterian Church, Natchez, Mississippi	1- 15-20, 2- cover
Garden Grove Community Church, Garden Grove, California	9- 12, 13
Hillcrest Christian Church, Belleville, Illinois	1- 24
Immanuel Baptist Church, Kankakee, Illinois	4- 11
Immanuel Baptist Church, Natchez, Mississippi	9- 12, 13
Lake Nokomis Presbyterian Church, Minneapolis, Minnesota (kitchen)	4- 21
Lakewood Presbyterian Church, Lakewood, Ohio	9- cover
Middlebury Heights Community Church, Middlebury Heights, Ohio	12- cover, 23
Presbyterian Church of Western Springs, Western Springs, Illinois	6- cover, 24
Racine Bible Church, Racine, Wisconsin	1- 10
Saint James Episcopal Church, West Hollywood, Florida	8- 39
Saint Mark's Episcopal Church, New Canaan, Connecticut	4- 15
Saint Matthew's Episcopal Church, Newton, Kansas	4- cover

Saint Paul's Community Church (Congregational Christian), Cleveland, Ohio	6- 9
Skokie Valley Baptist Church, Wilmette, Illinois	7- 7
Southlawn Methodist Church, Chicago, Illinois	7- 14
Tiburon Community Congregational Church, Belvedere-Tiburon, California	10- 5
Trinity Episcopal Church, Topsfield, Massachusetts	11- 16
United Church of Christ, Schleswig, Iowa	1- 28
Village Church (United Church of Christ), La Grange Park, Illinois	1- 54
Wauwatosa Presbyterian Church, Wauwatosa, Wisconsin (kitchen)	4- 21

Quotable Poetry

Age of Innocence	5- 18
Architect	1- 50
Attending Women's Meetings	4- 50
Banquet Circuit Menu	4- 45
Choice	11- 23
Christmas Gift	3- 46
Christmas Time	3- 22
Committees	10- 58
Daily Thought, A	11- 4
Description of My Sermon Notes After Church	10- 71
Edge of Fall	12- 9
Expectancy	2- 9
First Christmas Tree	3- 20
Go in Humility	5- 27
Great Pretenders, The	2- 2
Hard-to-Eat Preacher Meat	6- 59
Herald in Green and White	6- 56
Hymn of Dedication	4- 7
I Kneel at Eve Within God's House	8- 12
Job Analysis	11- 40
Leslie Conrad Looks at Fellow Preachers	6- 21
On Drafting a Church Budget, Lutherizing, The Straight Way, The Preacher's Pauses, On Overpaying Preachers, Long-Haired Preacher	10- 71
Loneliest Preachers, The	2- 20
Mountaintop	3- 11
On Christmas Night	2- 29
On Telescoping the Stars	3- 39
Optical Illusionists	3- 23
Positive Perspective	11- 10
Prayer is an Adventure	6- 60
Preacher's Collar, The	2- 48
Preacher's Wife, The	9- 27
Pulpit Pounders	6- 59
River	8- 9
Still in the Running	7- 48
Tall Candle Unto the Lord	11- 41
Thoughts on Calvary	5- 10
Two Types of Superintendents	4- 27
Unknown Journey, The	4- 7
Winter Song	4- 27
Watchtower	5- 14

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Bainton, Roland H.—*Luther's Meditations on the Gospels* (The Westminster Press) 3-32

Baird, J. Arthur—*The Justice of God in the Teaching of Jesus* (The Westminster Press) 10-76

Barclay, William—*A Guide to Daily Prayer* (Harper & Row) 5-36

Flesh and Spirit (Abingdon Press) 6-34

Barnett, Albert E.—*The Modern Reader's Guide to Acts* (Association Press) 3-36

Barnhouse, Donald Grey—*Cod's Heirs* (Wm. B. Eerdmans Publishing Co.) 10-77

Barrows, William J., Jr.—*How to Publicize Church Activities* (Fleming H. Revell Co.) 5-46

Barth, Karl—*Theology and Church* (Harper & Row, Publishers) 3-34

Evangelical Theology: An Introduction (Holt, Rinehart & Winston, Inc.) 7-36, 38

The Preaching of the Gospel (The Westminster Press) 12-34

Baum, Gregory—*Progress and Perspectives* (Sheed & Ward) 3-31

Bayne, Stephen F., Jr.—*Space Age Christianity* (Morehouse-Barlow Co., Inc.) 8-41

Beagle, Dewey M.—*The Inspiration of Scripture* (The Westminster Press) 11-32

Bendall, Kent, and Ferre, Frederick—*Exploring the Logic of Faith* (Association Press) 7-38

Bennett, John—*Christianity and Communism Today* (Association Press) 3-36

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C

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D

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Douglas, J. D., editor—*The New Bible Dictionary* (Wm. B. Eerdmans Publishing Co.) 1-42

E

Educator's Guide to Free Filmstrips (Educator's Progress Service) 1-46

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G

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H

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J

Insight, James—*I Turned My Collar Round* (Frederick Fell, Inc.) 8-34

K

Jenkins, Daniel—*Beyond Religion* (The Westminster Press) 7-38

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L

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Longstreth, Edward—*Decisive Battles of the Bible* (J. B. Lippincott Co.) 5- 34
Luccock, Robert E., editor—*Halford Luccock Treasury* (Abingdon Press) 11- 28
Luther, Martin—*The Christian in Society*, Edited by Walther I. Brandt. (Muhlenberg Press) 3- 33

M

MacGregor, Ceddes—*The Hemlock and the Cross* (J. B. Lippincott Co.) 7- 39
MacLennan, David A.—*Preaching Week by Week* (Fleming H. Revell Co.) 9- 38
Manson, T. W.—*Studies in the Gospels and Epistles* (The Westminster Press) 7- 38
Margull, Hans Jochen—*Hope in Action* (Muhlenberg Press) 2- 44
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Martin, Eldon Hubert—*Vermont College* (Parthenon Press) 7- 40
Marty, Martin E.—*Baptism* (Muhlenberg Press) 6- 36
The Hidden Discipline (Concordia Publishing House) 8- 34
Second Chance for American Protestants (Harper & Row, Publishers) 12- 39
May, Herbert C.—*Oxford Bible Atlas* (Oxford University Press) 1- 42
May, Herbert C., and Metzger, Bruce M., editors—*The Oxford Annotated Bible* (Oxford University Press) 1- 42
McCarti, Clara Abbig—*How to Organize Your Church Office* (Fleming H. Revell Co.) 5- 46
McGrady, Mike—*Jungle Doctors* (J. B. Lippincott Co.) 6- 37
McLeland, Joseph C.—*The Reformation and its Significance Today* (The Westminster Press) 2- 45
Mead, Frank S.—*The March of Eleven Men* (Fleming H. Revell Co.) 9- 37, 10- 79
Meland, Bernard E.—*The Realities of Faith* (Oxford University Press) 4- 41
Mills, Bruce E., compiler and editor—*Help in Troubled Times* (The Judson Press) 5- 36
Moore, Arthur J.—*Fight On! Fear Not!* (Abingdon Press) 5- 39
Morgan, Bruce—*Christians, the Church and Property* (The Westminster Press) 8- 36
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N

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O

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O'Connor, Elizabeth—*Call to Commitment* (Harper & Row, Publishers) 12- 37
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Paine, Howard, and Thompson, Bard—*Book of Prayers for Church and Home* (Christian Education Press) 4- 40
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Pearson, Roy—*The Preacher: His Purpose and Practice* (The Westminster Press) 8- 36, 42
The Believer's Unbelief (Thomas Nelson & Sons) 10- 76
Pease, Dorothy Wells—*Inspiration Under the Sky* (Abingdon Press) 12- 36
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Phillips, J. B.—*Good News* (The Macmillan Company) 11- 33
Pickett, J. Waskem—*The Dynamics of Church Growth* (Abingdon Press) 8- 35
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R

Redding, David A.—*Psalms of David* (Fleming H. Revell Co.) 9- 38
Redhead, John A.—*Sermons on Bible Characters* (Abingdon Press) 9- 37, 11- 34
Reumann, John—*Four Centuries of the English Bible* (Muhlenberg Press) 6- 36
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Ringgren, Helmer—*Faith of the Psalmists* (Fortress Press) 8- 32
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Robinson, John A. T.—*On Being the Church in the World* (The Westminster Press) 6- 28
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Routley, Eric—*Creeds and Confessions: From the Reformation to the Modern Church* (The Westminster Press) 9- 39
Ruf, Peter, compiler—*What He Said* (Carlton Press, Inc.) 5- 35
Runia, Klaas—*Karl Barth's Doctrine of Holy Scripture* (Wm. B. Eerdmans Publishing Co.) 2- 43

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Selected authors—*All Our Days* (The Christian Education Press) 2-42

Sellers, James—*The South and Christian Ethics* (Association Press) 3-29, 4-40

Sheed, F. J.—*To Know Christ Jesus* (Sheed & Ward) 11-32

Sherrill, Henry Knox—*Among Friends* (Little, Brown & Co.) 4-36

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Thielicke, Helmuth—*The Silence of God* (Wm. B. Eerdmans Publishing Co.) 1-45

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Umen, Samuel—*Jewish Concepts and Reflections* (Philosophical Library, Inc.) 4-39

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Various authors—*Sermonic Studies: The Standard Epistles, Volume II* (Concordia Publishing House) 11-34

Vester, Bertha Spafford—*Flowers of the Holy Land* (Doubleday & Company, Inc.) 3-35

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Wagner, James E.—*Incarnation to Ascension* (Christian Education Press) 3-30

Walker, Alan—*God Is Where You Are* (Wm. B. Eerdmans Publishing Co.) 1-45

Walker, G. S. M.—*The Growing Storm* (Wm. B. Eerdmans Publishing Co.) 4-42

Wallace, Helen Kingsbury—*Meditations on New Testament Symbols* (Fleming H. Revell Company) 2-46, 3-32

Wallis, Charles L., compiler—*1010 Sermon Illustrations from the Bible* (Harper & Row, Publishers) 7-36

Walvoord, John F.—*Israel in Prophecy* (Zondervan Publishing House) 4-48

Wand, J. W. C.—*Anglicanism in History and Today* (Thomas Nelson & Sons) 2-44

Weaver, Horace R., editor—*The International Lesson Annual* (Abingdon Press) 4-41

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Whitley, Henry C.—*Laughter in Heaven* (Hutchinson & Co.) 9-42

Williamson, Margaret, editor—*Concern and Response* (Friendship Press) 3-33

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Y

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Z

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Walking...Walking...Walking

Graham R. Hodges*

Let us imagine what the four Gospels would read like had Jesus chosen, as he could have chosen, to ride in a litter or chariot, or even on a white charger, surrounded by guards to shield him from the dirty, diseased mobs.

No sinners, blind, halt, or lame could have cast themselves at his feet, begging for pardon and health. No woman could have touched the hem of his garment, drawing wholeness therefrom. Saved from intimate contact with the unattractive masses, he could have ridden in splendid isolation,

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safer, cleaner, but only one-half as effective in the work for which he was sent.

In only one instance did he ride—into Jerusalem on a beast of burden signifying humility and service.

Could it be that most people walked anyway in those days?

Was it that he was too poor to afford a horse? Was he simply refusing a current status symbol, the riding vehicle, and therefore expressing a desire to be different?

I cannot escape the conclusion that Jesus walked everywhere because in

that mode of travel he was in most direct contact with people—good, bad, friendly, hostile, high, and low. He was accessible not only to admirers, but to enemies as well. Take away from the Gospels Christ's face-to-face confrontation with the rich young ruler, the lawyer attempting to justify himself through definitions, and the children climbing into his lap, and these four biographies would be poorer indeed; not to mention the many other ground-level contacts Jesus had with all ranks and classes.

Perhaps by now the lesson is obvious

